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SEMITIC AND OTHER GLOSSES

TO

KLUGE'S

Etymologisches Wörterbuch

DER

DEUTSCHEN SPRACHE.

BY

WM. MUSS-ARNOLT.

BALTIMORE :

1890.

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'Musst auf Wortes Ursprung Achtung geben,
Wie auch fern er ihm verloren sei.'

RÜCKERT.

Kluge Lib'y, 1928

*KLUGE'S Wörterbuch has reached, within six years, the fourth edition—an almost unprecedented success for an etymological dictionary. Received on all sides with words of highest praise and commendation—with the single exception of ADALBERT BEZZENBERGER'S censures in the *Göttingische Gelehrten Anzeigen* of 1883—the book has become one of the few standard works 'to be found on the shelves of every student of the Indo-Germanic languages.' Such praise, no doubt, encourag-

*iv. Aufl. Strassburg : Karl J. Trübner, 1890.

Deprinted from the MODERN LANGUAGE NOTES, Vol. v,
No. 8, 1890.

ed the Trübners to publish along with the fourth edition an announcement, from which I have selected this extract: Eine *abschliessende*¹ lexicalische Bearbeitung der Etymologie des neuhochdeutschen Sprachschatzes gab es vor dem Erscheinen der ersten Auflage von Kluge's etymologischen Wörterbuch *nicht*. *Alle* bisher erschienenen haben die Etymologie nicht auf der breiten Grundlage der vergleichenden Sprachforschung *erschöpfend* behandelt.

Der Verfasser des vorliegenden Werkes hat es unternommen, auf Grund der zerstreuten Einzelforschungen, und seiner eigenen mehrjährigen Studien ein Etymologisches Wörterbuch des deutschen Sprachschatzes auszuarbeiten, das dem gegenwärtigen Stande der Wissenschaft entspricht. Er hat es sich zur Aufgabe gemacht, Form und Bedeutung *jedes* Wortes *bis hinauf zu den letzten Quellen* zu verfolgen, die Beziehungen zu den *klassischen* Sprachen in gleichem Maasse betonend, wie das Verwandschaftsverhältniss zu den übrigen *germanischen* und *romanischen* Sprachen. Selbst die Vergleichung mit den entfernteren *Orientalischen* (Sanskrit und Zend), den keltischen und slavischen Sprachen ist in *allen* Fällen herangezogen, wo die Forschung eine

¹ The italics are introduced by the writer of this paper.

Verwandtschaft festzustellen vermag, und wo diese Verwandtschaft zugleich Licht auf die Urzeit des germanischen Lebens wirft.'

The writer of the following notes has occupied himself with Teutonic languages and cheerfully acknowledges the great merits of KLUGE's work in the field of Teutonic etymology and phonetics; but it will be seen in the course of these remarks that author and publisher were by no means morally entitled to print in their announcement the above-quoted extract. To write a good etymological dictionary of the German or any other modern language presupposes not merely a slight but an intimate and accurate knowledge of the Classical as well as of the Oriental, especially the Semitic, languages. The following paper endeavors to supply some of KLUGE's deficiencies in the last-named direction, and the writer acknowledges his indebtedness, above all, to the works of PAUL DE LAGARDE, Dr. Theol. and Phil., Professor in the University of Göttingen (Germany). It is a matter of deep regret that the results of the learned

professor's investigations are for the most part *tot geschwiegen* by Indo-Germanic scholars, and *lebendig geschwiegen* by a number of Sanskrit and Semitic students—the one omission being about as bad and exasperating as the other.

For a future edition of this work I have also taken the liberty of suggesting a number of German *desiderata* which one might naturally look for in a book considered by all scholars as the standard etymological dictionary of the German language. The first and fourth editions have been carefully collated, and the results of the whole investigation are herewith submitted to the readers of MOD. LANG. NOTES.

KLUGE discusses *Alabaster*, *Alchimie*, *Almanach*, etc., but why not *Admiral*, *Alkohol* (see ZDMG v, 242 ff.)²—We should expect to

² To save space I have employed the following abbreviations: Arab.=Arabic; Du.=Dutch; Eng.=English; Fr.=French & O. Fr.=Old French; Hebr.=Hebrew; It.=Italian; Lat.=Latin; Port.=Portuguese; Prov.=Provençal; Skt.=Sanskrit; Sp.=Spanish; O.H.G.=Old-High-German; M.H.

find *Apfelsine*: Du. *appelsina*, i. e., apple imported from Messina; *Aprikose*, Engl. apricot from Fr. abricot < Sp. Port. arbicocco, *al-buricoque*, this from Arab. *al-barqûq*, which is the Byzantine $\beta\epsilon\rho\rho\iota\kappa\omicron\kappa\iota\alpha = \pi\rho\alpha\iota\iota\kappa\omicron\kappa\iota\alpha$ = Latin (mala) praecocia = praecoqua: LAG. 'Abh.' 44 rem. 3; SKEAT, s. v.—*Atlas* (satin) from Arab. atlas, 'polished, varnished,' whence also Polish atlas.—*Ampel* (O.H.G. ampulla) KLUGE connects correctly with Lat. ampulla; but here he stops, contrary to his publishers' announcement.—Middle-High-German: N.H.G. = New-High-German; K. Z. = KUHN'S ZEITSCHRIFT; ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipsic).

Lag. Abh. = PAUL de LAGARDE, 'Gesammelte Abhandlungen,' 8vo, 304 pp. Leipsic, 1866.

Lag. Arm. = LAGARDE, 'Armenische Studien,' Göttingen, 1877: aus dem xxii. Bande der *Abhandlungen der k. nigl. Gesellschaft der Wissenschaften zu Göttingen*.

Lag. Nominal-formation = LAGARDE, 'Uebersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina,' Göttingen, 1889; aus dem xxxv. Bande der *Abhandlungen*.

Fränkel, Fremdwörter, or S. Fränkel = S. FRÄNKEL, 'Die aramäischen Fremdwörter im Arabischen'; Leiden, E. J. Brill, 1886. SKEAT = SKEAT'S 'Etymological Dictionary of the English Language,' Oxford, 1882.

ment; we should have liked to see the notice that Latin *ampulla* (PLAUTUS) stands for *ampurla*, this for *amphorulla*, a diminutive of *amphora*, which, again, is borrowed from the Greek ἀμφορῦνξ=ἀμφοφορεῦς (literally=*Zuber* for *Zweiber*³).—*Anker*, we are told, is borrowed from the Lat. *ancora*; but *ancora* itself is borrowed from the Greek ἄγκυρα. Why does KLUGE not mention the word *Maschine*, from Lat. *machina*, this from Greek μηχανή? Cf. It. *macchina*, Fr. *machine*, whence Engl. *machine*.—*Arcubalista*, whence *arbalista*, ‘crossbow’ is here referred to the Lat. *arcus*+Greek βάλλω; it were better to say: *arcubalista* is a compound of *arcu(s)*+*bal(l)ista*, like *manubalista*, *currobalista*; *balista* (also *ballistra*, whence Sicil. *balestra*), sc. *machina*, is a South Italian derivative of βαλλίζω, and this comes from βάλλω. KLUGE mentions Engl. *arbalist*, a word omitted in SKEAT’S dictionary.—The word *amulet* is omitted in the fourth edition, but it is as good a ‘Germanized’ word as *Alchimie*, etc.; in the first

³ Professor LAGARDE queries this last comparison.

edition KL. says: Amulet (neutre) from the Lat.-Oriental amuletum (Fr. amulette) 'talisman'; this last word being in quotation marks we should naturally expect to find it mentioned under the letter T; but such is not the case. I suppose KLUGE followed SKEAT, s.v. amulet (Fr.-Lat.-Arabic); but amulet is not a Semitic word at all; Prof. J. GILDEMEISTER (ZDMG xxxviii, 140-2) rejects the usual Arabic derivation of this word and thinks that, as it is an Old-Latin word mentioned by VARRO (ap. Charisium 105,9 edit. KEIL) and often used by PLINY, its origin must be sought in Latin sources (see also *American Journal of Philology*, v, 531). For talisman see SKEAT.—The articles *Alabaster*, *Alchimie* and *Almanach* are very unsatisfactory in KLUGE, as well as in SKEAT. 'Alabaster,' KLUGE says, is from the Lat.-Greek alabastrum=ἀλάβαστρον; it would have been profitable to both KLUGE and SKEAT to read BLAU's very instructive article in ZDMG xxv, 528 ff.; ἀλάβαστρον or ἀλάβαστρος is an adjective from ἁλά-

βαῖτρα; this stands for al-baṭra, a soft stone of white color (cf. HERODOTUS iii, 20). Romance scholars treating Fr. albâtre=Wal. albastru, used to connect it with Lat. albus, white; but both stone and name are from Arabia; Greek and Latin βατ (st) for Semitic ṣ is very common; e. g., Greek Βόστρα for Boṣra, Μεστράϊν=Hebr. Miṣraim, Lat. castrum became Arab. qaṣr, and stratum=Arab. ḡrāt-un, etc.—*Alchimie*, alchemy, is not to be derived from the Greek χυμός, through the medium of Arabic kîmiâ+article al-, as KL. and SK. teach us; it is the Coptic chame (black)+article al-, and means the art of the dark-skinned Egyptians; cf. LAG. 'Abh.' 43, rem. 2; ZDMG xxx, 534 ff.; TECHMER'S *Zeitschr.* ii, 82.—To save space I would refer KL. and SK. for *Almanach* to LAG., 'Abh.,' 196, 5-25.

Under *Bank* one might expect a notice of 'die Wechselbank,' M.H.G. der Wëhselbanc, table of the money-changer, from It. il banca, Fr. la banque, which, again, came from the German 'Bank.'—Speaking of *Barte*=*Beil*, mention might have been made of the proverb:

"Schlägst du mich mit der Barte,
Schlag ich dich mit dem Beile"

I miss *befahren*=in Besorgniss sein; *betätigen*, changed in the seventeenth century after the analogy of *Tat* from *betädigen*=*beteidigen*=*beteidingen*, i. e., to negotiate, cf. *verteidigen*.—*Brantwein*, Eng. brandy,=*gebrannter wein*; cf. *zum branten wein* (HANS SACHS);—*bresthaft* (cf. *bersten*=M.H.G. *bres-ten*) beside *presshaft*; cf. *Prass* from Du. *bras* for *brast*=‘Brast.’—The etymology of *Balsam*, Engl. balm, ought to have been better studied by KLUGE and SKEAT; both authors consider Greek *βάλσαμον* as ‘die letzte Quelle.’ The article should read something like this: Assyrian *bashmu*=Hebr. *bâsâm* ‘fragrant’ (cf. *Bisam*); this passed into Greek-Latin as *βάλσαμον*, *balsamum*, whence Germ. *balsam*, Eng. *balsam* and *balm*; *βάλσαμον* returned to the Arabic as *balsân* and *balasân*; Fr. *baume*, from O. Fr. *bausme*, *basme*. Under *Balsam* KL. should have referred to *Bisam* (Eng. *musk*). *Balsam* being located, *Aloë* (from Lat. *aloe*, Greek *ἄλoν*, from Hebr.

'ahâlim, Skt. agaru) ought to be mentioned.—For *Barchent* cf. Fr. bouracan, Sp. barrakan. —*Barett* is derived from Lat. 'birrus., But why not add that birrus stands for burrus, borrowed from the Greek *πυρρός* (ein mit Kapuze versehener Mantel-kragen)?—*Barke* is from the Greek *βαρκίς*, an Egyptian boat (Herodot. ii, 41); *βαρκίς* is the Egyptian bari-t, a Nile-boat, already found on the monuments of the xviii. dynasty: see the interesting discussion between O. WEISE and A. ERMAN in BEZZ. *Beitr.* vii; also *American Journal of Phil.* x, 247.

KLUGE is very arbitrary and unsystematic in the selection of words borrowed from other languages; we find, e. g., *Almanach*, *Bazar*, etc., but not *Gazelle* (from Arab. ġazâl), *Magazin* (from Arab. mġazân, plur. maġâzin, from a verb ġazana, cf. LAG. 'Abh.' 25, 23 and rem.) storehouse; *Tarif* (Engl. tariff), from Arab. ta'rif, etc.; nor do we find *Derwisch*, *Firman*, *Karawanne* (from Persian karawan, Engl. caravan), *Orange* (from the Persian), and many others.—If *Becher* is derived from

Greek *βίκος* (Herodot. i, 194), it goes back ultimately to the Semitic *baqbûq*, a bottle.—Why should not *Beissker* (fish) be connected with Lat. *piscis*, by a popular analogy to 'beissen'?—Speaking of *Beryll* KL. says it is from SKT. *vaidûrya*, but he does not state that the stone has derived its name from that of the Indian city *Vidûra*, i. e., the Vidurian stone; cf. also LAG. 'Abh.' 22, No. 48. LAGARDE ib. 73, l. 20ff. has some good remarks on *Bimstein*.—*blecken*, i. e., to show the teeth, should have reminded KL. of Engl. to bleach, and bleak (cf. SKEAT s.vv.).—The 'letzte Quelle' for *Bombasin*, according to KL. is Lat.-Greek *bombyx*, *βόμβυξ*; SKEAT adds: probably Eastern. Cf. Armenian *bambak*, Pers. *panba*, LAG. 'Arm.' No. 343. Some notes on *Bombast* are to be found in *Götting. gelehrt Anzeigen*, 1887, p. 301, rem., which may be of use to KLUGE.

Our author does not state plainly enough why smoked herring is called *Bücking*; 'it was so called, because Bücking was the name of the man who first smoked herring (Flemish)'

PAUL DE LAGARDE.—It might have been instructive to mention that FORTUNATUS uses the form *bufalus*=buffalo; the Greek βοῦ'βαλος is the usual designation for gazelle.—Under *Bunt* mention should be made of *Buntwerk*=*Pelzwerk*, because it was variegated.—For *Burg* let KL. consult LAG. 'Arm.,' p. 31, No. 427, and S. FRÄNKEL ('Aramäische Lehnwörter im Arabischen,' p. 235).—Die *Butte*, a saltwater fish from Du. *butte*, cf. Engl. *but*, which is omitted in SKEAT and in WEBSTER; see, however, *halibut*=Germ. *Heil-butte*.⁴ KLUGE says: Origin obscure. Why should not *but* (cf. *Stein-butte*, etc.) be shortened from Arab. *buṭariq*? This *buṭariq* (cf. Byzantine *βοταρίχιον*) is from the Coptic *πi-ταpίχι-ov*; this from the Greek *ταpίχιον*, *ταpίχις*, which, again, is borrowed from the Armenian *tareq* (cf. LAG. 'Arm.,' §2205; *Götting. gelehrte Nachrichten*, 1886, p. 131-5; *Mittheilungen* ii,

⁴ The common etymologies for *hali-but*, *Heilbutte*, offered by SKEAT, KLUGE and many others are very unsatisfactory. Why could not *Hali-* be connected with Greek ἁλ-? For *Botargo* see also the 'Oxford English Dictionary, I.; 1011.

11 ff.); thus buṭariq would have been shortened by the Dutch sailors and fishermen to *butte* =Engl. *but*, Germ. *Butte*, just as many other foreign words have been shortened. The Arabic buṭariq, LAGARDE, l. c., says, was received by the Italians as bottarga, bottarica, and by the inhabitants of Provence as botargue, at a time when Alexandria was the chief centre of the commerce between Orient and Occident.—Why not think of Late Latin butina=Greek *πυτίνη*, jug, bottle, to explain *Bütte*, O.H.G. butinna?—*Butter* goes back to Greek *βούτυρον*, a compound of *βου*+*τυρός*, cheese; *τυρός* (HOMER) is not an Indo-Germanic word, but borrowed from the Turkotartaric turak, Magyar turó 'cheese' (gesalzene Milchspeise): cf. VAMBÉRY, 'Die primitive kultur der Turkotartaren,' p. 94. The idea that the word was a Scythian noun originated with PLINY, Hist. nat., xxviii, 9.—*Belemmern* betrügen, a Dutch word, so KLUGE states in the fourth edition, but that is not an etymology. *Belemmern* appears to be a corruption of a Modern-Jewish word. Mr. E. Casanowitz,

of the Semitic Seminary (Johns Hopkins University), tells me that the Jews in Poland call a swindler, a cheat 'Lowen hoarami'=Labhan-ha-aramî, i. e., Laban the Aramean (Genesis, xxix); this, with the help of popular analogy, may easily have been corrupted into *belemmern*.⁵—Again, *Berappen*=bezahlen, to pay (a N.H.G. word), means, according to our dictionary, to give Rappen, Rappen geben; cf. s. v. *Rappen*, where we are told that such is the name of a coin, stamped in Freiburg and showing the picture of a raven, a Rappen, but if so, why not also *be-hellern* (from Heller), *be-batzen* (from Batzen), *be-kreuzern* (from Kreuzer), etc.? *Berappen* is a N.H.G. word and belongs to the list of words borrowed from Modern Hebrew. The Hebrew Paël: rabbî (cf. Assyrian rabû) means, to pay interest, to enlarge a borrowed capital, then also to pay; hence, by a popular analogy with other verbs, arose *be-rabben*, and then *berap-*

⁵ Dr. B. SZOLD, however, thinks that *be-lemmern* is a compound of *be* and Hebr. *lēmôr* (to speak) in the meaning of 'in 'Jemanden hineinreden'; to try to swindle a man by talking to him and making him confused.

pen; this latter may have been assimilated to *Rappen*.—*Beschummeln*=betrügen, cf. *schummeln*=‘plagen’ (KLUGE); but neither is *schummeln* mentioned under ‘Sch,’ nor is there a reference found s. v. *plagen*. It is true, *beschummeln* is a compound of *be*+*schummeln* (cf. *be-lemmern*, *be-rappen*, etc.); *schummeln* is connected with and derived from ‘*schmul*’ in *schmul machen*, a word not yet explained in any dictionary. It is well known that the two names generally given by the people to Jewish tradesmen were *Schmûl* (i. e. *Samuel*) and *Itzig*⁶; it is also known, that ‘to trade’ and ‘to cheat, to overreach,’ were for many persons synonymous terms when applied to such tradesmen; from this proper name *Schmûl* arose the verb *schmülen*, *schmul machen*, and by metathesis *schummeln*, whence *be-schummeln*.⁷—*Bocher*, a young Jewish student, from Hebr. *bachûr*, youth (KLUGE); yet not direct-

⁶ I have frequently heard people say: *Da kommt der Schmûl, der Itzig*.

⁷ Professor LAGARDE adds:—*m^eschu^cmed*, an apostate (Mod. Hebr.) but with a query.

ly from the Hebrew, but through the medium of Polish *bachur*, *bachor*, patois *bachör*, which means (1) a young Jew ; (2) any child in general (used mostly in a contemptuous sense); and (3) a young hog.

KLUGE has done well to incorporate into his dictionary some Modern Jewish words, but he ought to have paid better attention to pronunciation as well as etymology ; for example, on p. 49 (4th edit.) we are told: *Dalles* (m.) ruin, destruction (Jewish), properly the Jewish mourning-robe worn on the great day of the atonement (whence originally 'den Dalles anhaben'), from Hebr. *talith* ; according to others the word is formed from Hebr. *dallût*, poverty. Our author confounds here two entirely distinct words. Modern Jewish *ṭalles* (from Biblical *ṭalith*) means robe, mantle (Talmud), now prayer-mantle worn on the day of atonement, while *dalles* (from Biblical *dallûth*) means poverty.—SKEAT's and KLUGE's 'letzte Quelle' for *Dattel*, date, is Greek *δάκτυλος* ; but Greek *δάκτυλος* stands for *δάκτυλος* from the Phœnician *dîq̄lath*, palm, palmfruit ; cf.

LAG. 'Mitth.' ii, 356; also KZ, v, 188 and viii, 398. I will add here that I am well aware of L. FLEISCHER'S remarks in LEVY'S 'Modern Hebrew Dictionary,' i, 443, b. HESYCHIUS has the following gloss: Σοῦκλαι, φοινικοβάλανοι Σουκλυβάλανοι, τὸ αὐτὸ, Φοίνικες, to which MOVERS ('Phoenizier' ii, 3, p. 234-5) adds: "perhaps from dhoqél=soqel" (Cf. Καθμῖλος for Κα'θμιλος and my "Notes on Greek Etymologies" in *Johns Hopkins Univ. Circular*, No. 81, May 1890).—To Greek δοχή, mentioned in connection with *Daube*, should be added Latin dogā (borrowed from the Greek as galbanum for χαλβάνη, Fr. galban; dragma < δραχμή, golaia < χέλις; pandicularis < πᾶν > εἰος 'common to all') whence It., Port. dogā.—Latin adamantem, accus. to adamas (cf. s. v. *Demant*) is borrowed from the Greek ἀδάμας; reference should be made to Engl. diamond, and on the other hand to Prov. adiman, O. Fr. aïmant, Sp. Port. iman.—The etymology of *Dill* is not known to SKEAT nor KLUGE. It seems to be a Teutonic word, as KLUGE remarks, the Greek-Latin being ἄνη-

ζορ=anethum, whence It. aneto, Sp. eneldo, Port. endro, the same plant as ἄνισον, anisum, Anis. The M.H.G. form is *tille*, and we know that *Dill* is an aromatic plant with 'vielgeteiltem Stengel.' Why cannot *tille* be connected with the M.H.G. *teilen*=to divide, to part?—*Dock* (n.) a basin for vessels, from Engl. dock, whose origin is obscure (so KLUGE). I think, however, that SKEAT is right in connecting the word with Lat.-Greek *doga*, δοχῆ, receptacle; cf. the Late-Latin *doccia*; dock would thus be related to Germ. *Dauge*=ditch and to (Fass)-*daube*.—For *Docke* (Engl. doll) compare perhaps Fr. *toque*, which according to M. Dozy, 'Noms des vêtements chez les Arabes,' p. 289 ff, is of Arabic origin.—In the fourth edition we find '*Dokes*; *Douches* (m.)=Podex, a Jewish word, of doubtful etymology, hardly to be connected with Hebrew *táħath* (below)'; but, the Jewish word is *Tôchës*! which certainly is the same as the Biblical *táħath*; a little further on we are informed that *Doufes*, (m.), prison is from Hebr. *tafás* (to take prisoner); but the word is either *Tufes*

(Wallinian) or Tofes (Lithuanian), by no means Doufes.—For *Dolmetzsch*, let KL. consult 'Actes du vie congrès international des orientalistes, tenu en 1883 à Leide,' vol. ii, pt. i, 427, and VAMBÉRY, 'Cultur des turkotartarischen Volkes,' p. 127, where we find the following: For Dolmetzsch we have the genuine *tilmez'i* (which passed from the Turkish to the Russian and thence to the German) from *til*=tongue, language; the original form is *tilmekz'i*, orator, speaker, a word which has been erroneously derived from Russian *tolk*, *tolkovat*, to explain (whence English to talk); also LAG. 'Arm.,' §847; 'Mitth.' ii, 177.—*Drillen*, to train soldiers, is also found in English =to drill; both are derived from the Du. *drillen*, which is, of course, the same as Eng. to thrill; also compare Fr. *drille* (soldier) and O. H. G. *trikil* (servant).—For *Durst* compare Old-Latin *torus* for *torrus*<*torsws* (Greek *τέρσος-εσθλα*)=Goth. *thaurusus* Skt. *ṛ̥shu*, eager, panting.

The words *Elfenbein*, *Elephant* and *Esel* will be treated in a special paper on Greek

words borrowed from foreign, especially Semitic, languages.—*Elster*, O.H.G. *agalstra*, seems to be a compound of â+gal+strâ from a root galan, to sing, to yell, contained in *Nachti-gall* and *gellen*, with the prefix syllable â=un-, thus denoting the bird which does not sing sweetly (die hässlich singende, krächzende).—*Ebenbaum*. KLUGE's 'letzte Quelle' is Greek *εβενος*, but this again, is, borrowed from the Semitic hâbënim, ebony-wood.—The N.H.G. *Esche* (Engl. ash) is properly the plural of M.H.G. *asch*.—Instead of *Asche* (fish) read *Aesche* (cf. *Götting. Gelehrt. Nachr.*, 1886, 135=Alant.).—Lat. *acētum* (whence German *Essig*) is borrowed from the Greek *ἄκοιτον*; cf. *mel acoetum*.—One of the worst paragraphs in KLUGE, as well as in SKEAT, is that on *Endivic*. SK. says: *endive*, a plant (Fr., Lat.) Fr. *endive*; Lat. *intubus*. KL. puts it: *Endivie* (F.) erst früh nhd; nach dem gleichbedeutenden mittellatein-roman. *endivia* (lat. *intibus*). I do not call this a standard etymology. Our authors might at least have mentioned the suggestions of F. O.

WEISE, 'Die griechischen Wörter im Latein,' Leipzig, 1882, p. 35, and the same in BEZZ., *Beitr.*, v, 84, or POTT's explanation of the same word in BEZZ., *Beitr.*, vi, 328, although they are wrong. The true etymology is given by LAGARDE in his 'Semitica' i, 61-62 (see *Götting. Gelehrt. Abhandlungen*, vol. 23) entitled, "Erklärung chaldäischer Wörter." LAGARDE speaks of the Aramean hindab and says:

'Auch die Araber kennen hindab; es ist dieses Wort eine echt semitische Weiterbildung von huddb=die Augenwimper (the eyelash); so Avicenna; Man braucht sich nur den bekannten Endivien-salat vorzustellen, um zu begreifen, wie passend für die Endivie der Name 'mit vielen Wimpern begabt' ist; vergl. Vergil, georg, α, 120 amaris intiba fibris. Die Römer (griechisch sagte man σέρις) werden den Namen mit der Sache von den Puniern erhalten haben; *ἐντιύβιον* (Ducange, 930) ist spät, und erst aus Italien eingeführt. Für die Richtigkeit meiner Ableitung spricht der Umstand, dass nach Dioscorides, β 160, ὁ ὁπὸς τριχῶν τῶν ἐν βλεφαρῶν αἰνὰ κολλητικὸς. Ich habe mir nämlich die Frage vorgelegt, wie die Heilkräfte der Pflanzen gefunden wor-

den sind, and eine meiner Antworten lautet: nach Namenähnlichkeiten. Wenn diese Entdeckung vorsichtig und kundig verwertet wird, dürfte sie für die Erkenntniss der ältesten Geschichte die wichtigsten Folgen haben. Man wälte hindab gegen die Krankheit der *abdâb* (der Augenwimpern, plur. zu *hubb*): folglich ist diese Benutzung der Endivie Eigentum der Semiten, und der Name der Endivie selbst ebenfalls semitisch.⁸

German *Farre*, fem. *Färse* and Greek *πόρις*, *πόρις* are very much like the Hebrew par, fem. *parâh*; the words have no Indo-Germanic etymon.⁹—Let KLUGE consult LAGARDE's essay on Purim (*Götting. Gelehrt. Abhandlungen*, vol. 34, p. 17, rem. 1) for *Fassnacht* and *Fastnacht*.—*Fenster*, we are told, is from the Latin *fenestra*; but this Latin word is not a genuine one; it is borrowed from a Greek word **φανή-στρα*, R. *φαν* as in *φαίνονται*, *φαν-ός*, like *orchestra*, *palaestra*, etc. (cf. O. WEISE,

⁸ See also J. LÆW, 'Aramäische Pflanzennamen,' p. 27 f.: 255, No. 195,3.

⁹ See *Beiträge zur assyrischen und vergleichenden Semitischen Sprachwissenschaft*, herausgegeben von F. DELITZSCH and PAUL HAUPT. 1. p. 114, rem.

'Lehnwörter,' pp. 48, 71 ff., 197). Our author adds: Zu Grunde liegt mit 'auffälligem' Genuswechsel Lat. fenestra; he ought to have said that *Fenster* became neuter after the analogy of *das Loch*; the same is the case with *das Kreuz* (Lat. crux, fem.), after *das Holz*; *das Pech* (Lat. pix, fem.) after *das Harz*; *das Rappier* (Fr. rapière) after *das Schwert*, etc.—The Portug. and Fr. words for *Fetisch* are given by KLUGE, but no etymology is offered. SKEAT, like many others, traces the word back to Lat. factitius; I do not believe this to be the true derivation of the noun. We know that the Phoenician ships were placed under the protection of the Cabeiri (Greek καβειροι, from the Semitic kabir; *Mém. de la société linguistique de Paris* iv, 89 ff.), and that they had images of them at their stem or stern, or both. These images were small and inconspicuous, being little dwarf figures regarded as amulets that would preserve the vessel in safety. The Phoenicians called them pittuḥim, sculptures (from a verb patáḥ, to sculpture, to carve), whence the Greek

πάταινοι (Herodot., iii, 37) and the Fr. fétiche. Some scholars derive the word from the Egyptian name Phthah or Ptah, the god of creation (cf. KENRICK, 'Phoenicia,' p. 235). A popular analogy of the word to Latin factitius is very probable.—*Fibel* means properly the clasps, fastenings (Lat. fibula) found on every book in the middle ages; then, also, the book itself. The form 'Fibel' is based, of course, on that of Bibel.—I miss the word *Fiber*, Engl. fibre from Lat. fibra.—*Flinte*, cf. Engl. flint, may perhaps be connected with Greek πλινθος, a brick (so KLUGE, following KZ, 22, p. 110, No. 3); I do not believe that there is any connection between the two words and prefer to follow GEORG HOFFMANN (ZDMG) xxxii, 748 and STADE's *Zeitschrift für alttestamentliche Wissenschaft* ii, p. 72, §19) HOFFMANN explains πλινθος as a metathesis for λπινθ= *λβιντ=Semitic lebēnath (Assyrian libittu) brick; cf. Greek παλάση from Semitic dēbēlath; δάκτυλος, date for δάκλυτος.—On p. 90 of the fourth edition we find the following remark, s.v. *Flöte*: In der Redensart flöten

gehen, steckt ein niederdeutsches *fleuten*=
 fließen; sie bedeutet ursprünglich (18. Jahrh.)
 durchgehen, weglaufen. But I do not see any
 connection between fließen and durchgehen,
 except that both imply a motion. *Flöten*
 (prop. *Fleuten*) *gehen* is a corruption of the
 Jewish-Polish *pleite gehen*; *pleite* stands for
pëlête, for the Polish Jews pronounce *ê* like *ei*;
pëlête is derived from the Hebrew *palat*, to
 escape, to live. Words like *Pleite* are, for
 example, *Peiess*, *Geseire*, etc.—*Flötz* might
 have a reference to Engl. flat.—‘Letzte Quelle’
 von *Fratze* könnte in Ital. *frasche*, Fr. *frasques*,
Possen, *Schabernack*, vorliegen (KLUGE). I
 believe that the word belongs to the same class
 as *beschummeln*, etc. In Modern Hebrew we
 have *phërāçoph* from the Greek *πρόσωπον*,
 face, feature; whence, by the dropping of -oph,
 arose *Fratze*.—The German *Fries* also de-
 notes a part of the entablature of a column;
 this should have been mentioned in our diction-
 ary.

So many citizen-words of foreign extraction
 being treated by KLUGE, I should have ex-

pected to find *Galosche* from Fr. galoche, Lat. gallica, i. e., gallischer Schuh (cf. Engl. galloche; SKEAT's etymology from Greek καλοπόδιον, a shoe-maker's last is very doubtful), and *Gamasche* (also *Kamasche*) from O. Fr. gamache, Late-Latin gambacea; cf. It. gamba, leg and Engl. gambado, a kind of leggings.—*Gardine*, from Late-Latin cortina, whence Engl. curtain, through Fr. courtine.—With *Gekröse* compare the Modern Hebrew kerēsa, belly, stomach, also intestines (in Assyrian kurussû).—Add *Geste* (M.H.G. *geste*) from gestum, narrative and behavior; cf. Engl. gesture.—*Gimpel* might refer us to Engl. to jump and jumble (see SKEAT, s.vv.)—*Gips*, γύψος, gypsum is from the Semitic jibs, plaster, mortar; the best gypsum was imported from Syria, and this fact, besides others, points to an Eastern home; cf. ZDMG, xxv, 542-3; Sp. yeso, Sicil. jissu.—According to LAGARDE ('Agathangelus,' p. 159, rem. 1, contained in *Götting. Gelehrt. Abhandl.*, vol. 35), 'Gott' seems to be a form borrowed from the Persian chodâ=αὐτὸς ἐν τῇς, αὐτοκρατορ=

Avesta *xadâta*. LAG. states that many years ago EUGÈNE BURNOUF, the great French scholar, made this suggestion. In the same note LAGARDE says that the termination *-gund* in Proper names, as Kuni-gunde, Hilt-gunt (Germanic); Gundi-salvus = Gundi-salviz = Gonzalo=Gonzalez (Spanish); preserved also in gonfalone of the Italians, is Êrânian *-gund*, borrowed like the Persian *chodâ*, and meaning a troop, a band (Germ. *Schaar*); also see LAG. 'Abh.,' 24, no. 56; 'Die beiden Vocabeln *chodâ* and *-gund* würden durch ihre Gestalt erweisen, dass die Germanen ziemlich spät aufgehört haben, Nachbarn der Êrânier zu sein, oder aber dass die Êrânier schon ziemlich früh neu-persisch geredet haben.'—Speaking of *Greif*, KLUGE says, "jedenfalls ist griech. *γρῦψ* (Stam *γρῦπ*!) als Quellenwort für *Greif* anzusehen"; but *γρῦψ* is not an Indo-Germanic word; it is borrowed from the Semitic; *γρῦψ* which stands for *κρυψ*-5=Sem. *kerûb*; (for other instances of such a metathesis see J.H.U. *Circular*, No. 81, May, 1890, p. 75 ff.

A note on *Hahurei* is found in *Americ*.

Journ. of Philol. vi, 257-8.—*Hain* for *Hagen*, as *Maid* for *Maged*, as *Eidechse* for O.H.G. *egidēhsa*, *ci*=Anglo-Saxon *æg*, *ver-teidigen* for *tage-dingen*, etc.; but we also have *Hein* in *Freund Hein* (=death) although it is from the same M.H.G. *hagen*=thorn, sting. Could not 'Freund Hein' have originated from "I. Corinth.," xv, 55-56?—*Haiduck* has become a German citizen-word, yet KL. omits it. It is the Polish *hajduk*, a valet, trabant (cf. Hungarian *hajdú*); in German it is also spelt *Heiduck*, assimilating it to *Heide* (heathen).—*Hals* in *Geizhals*, *Wagehals*, *Schreihals* is to be compared with Old Norse *hals*=man.—*Hanf* and *κα'νναβίς* is treated in LAG. 'Arm.,' §1099, p. 73; KZ, xii, 378 rem. 1 and xiv, 430; O. WEISE, 'Lehnwörter,' 125 rem. 6; O. SCHRAEDER, 'Urgeschichte and Sprachvergleichung' i, p. 363 and idem in 'Waarenkunde,' p. 187.—Under *Hellebarte* KL. does not account for Sp. *alabarde*, Arabic *el-harbet*.—Latin *camisia* (s.v. *Hemd*), Fr.-Engl. *chemise*, It. *camicia*, is from the Arabic *qamiṣun* or *qamuṣun*, a shirt, a shift, cf. LANE, 'Arabic-Engl. Dictionary,'

p. 2564, col. 2, and see *kamisol*.—*Hinde* should have been connected with Lat. *hin(n)us*, *hin(n)ulus*, a hind: cf. O. WEISE, 'Lehnwörter,' p. 22-3; *Hindin* should never have been mentioned by a Teutonic scholar of KLUGE's standing. Do we say in German *Kühin*, *Stutין*, *Rickin*, *Hennin*, *Frauin* and *Tochterin*? See *Götting. Gelehrt. Anz.*, 1885, p. 39.—In the fourth edition *Hirse* is compared with Lat. *cirrus*, a bundle; with the additional remark: 'Ursprung dunkel.' It is a fact that the millet has been known from antiquity, that it was and still is cultivated in the East, in southern and in central Europe. This points to an Eastern origin. Armenian *heřisa*=Hebrew 'arisa (see below, s.v. *Kastanie*). This word came to Armenia at the time when the Israelites were taken captives to Media by the Babylonians, from this Armenian word *heřisa* was borrowed the name for *Hirse*, or rather *Hirsen-mus*.—*Heir Rauch* (from M.H.G. *heien*=to burn, Greek *καίειν*; cf. *heiss*=hot;) usually changed into *Heer-rauch* or *Höhen-rauch*, on the basis of popular etymology.—*Horde* (1) a

unangeführt!

wandering troop or tribe; VAMBERY, l. c., 127 below says: Unter Lager=urdu, ist im allgemeinen das Stillstehen, das Innehalten auf dem Marsche ausgedrückt; Urdu heisst wörtlich das aufgeschlagene, von urmaḡ schlagen, einschlagen. *Horde* being given, we might expect a line or two for *Kōsak*, Engl. Cossack, Polish kosak, Tartar-Djagatai kazāk, a light-armed soldier, a volunteer.—For *Humpen* see LAG., 'Abh.,' 54 No. 151. There is a German word *kumpe*=bowl, not mentioned at all by KL. It is=Lat. cumba=Greek κύβη, ποτήριον, Ποφίρις; also HESYCHIUS κύβη=ποτήριον; this, again, seems to be borrowed from the Semitic qubbāh, a goblet, a cup.—'Die letzte Quelle' of *Husar*, Engl. hussar, for SKEAT and KLUGE is Hungarian huszár, which is usually derived from *husz*, twenty (see the interesting 'story' in SKEAT, s. v.). Hungarian huszár and Serv. hur⁶sar⁶=husar=latro (robber), are from the Latin cursarius, whence also *Kōrsar*, Engl. Corsair. From the Magyaric the word passed over into the other European languages; on the other hand, the German *Hauptman* was borrowed by the Cos-

sacks as *Hetman*, the title of their officers. See MIKLOSISCH in *Sitzungsberichte der kaiserlichen Academie zu Wien* (philolog. historische Klasse), vol. 118 (1889), No. v, p. 8.—Since *Husar* is given, why not *Ulan* (written also *Hulán* after *Husar*), from Polish *Ułan*=chevaux-léger, from Tartar *ouhlān*, a boy, a page, a prince belonging to be family of the Khans.

I miss *Ibis* from Lat. *ibis*, Greek *ἰβίς* and this from Egypt. *hib*.—Under *Ingwer* mention should be made of Lat. *zingiberi* and Span. *gingibre*, whence the Fr. *gingembre*; *zendjebil* is Persian, not Arabic.—The *ἰσσοπός*=*Isop* is from the Semitic *êzôb*; cf., e.g., LAG., 'Arm.,' §794.

KLUGE does not give the 'letzte Quelle' of the word *Joppe*, Fr. *jupe*, etc., which is Arabic *al-djubba(tun)*; the Italian *giubba* entered Germany as 'Schaube,' which latter emigrated to Poland as *Szuba*. Another Polish form is *Żupica* (cf. the name *Zupitza*!) a kind of *župan*, a long vest, from Italian *giubbone*, Fr. *jupon*; from the German we have also the

Polish forms jubka or jupka, which returned to Germany and are now used in some parts of North Germany.

Kaftan might have been treated; the German is from the Polish kaftan, this from the Turkish qaftān, a dress, cf. Dozy, l. c., pp. 107-117.—With reference to Lat.-Greek cacare = caccare = κακαῶν = κακηκαῶν (s. v. Kacken) see O. WEISE, 'Lehnwörter,' pp. 26 and 76; for M.H.G. *quāt*, bad, evil, reference should have been made to 'Otto den Quaden.' In Lithuanian we have szikù and in Old-Irish cacc.—*Kaffer*, we are told, means 'ungebildeter Mensch,' properly a student-expression from the Arabic Kâfir 'infidel'; but WEIGAND ('Wörterbuch,' i, 832) has it better: Kaffer = Talmudicrabbin. Kaphrî, a villager, a peasant, from the Hebr. kaphâr, a village.—The noun *Kaliber*, Engl. caliber, is omitted; from the Greek καλυπόδιον = καλοπόδιον < καλάπους, a shoemaker's last (i. e. a wooden foot); so POTT and others, while some derive it from the Arabic qâlab, a model (SKEAT, s. v.)—The Lat.

calx(s.v. *Kalk*) is derived from the Greek χάλιξ; see WEISE, 'Lehnwörter,' pp. 19, 50, 157 rem. and 195. FICK compares Church-Slav. skala, stone, and Gothic skaija, a tile, a brick. SKEAT, s. v., is very unsatisfactory.—For *Kalmank* let KLUGE consult DU CANGE, 'Glossarium,' ii, 44; we have the Greek καμελεύκιον, a kind of cap made of camel's hair.—Greek καμήλος (camel) occurs for the first time in AESCH, 'Suppl.,' 285. According to LAGARDE Nominal-formation in the Semitic languages (*Götting. gelehrt. Abh.*, vol. xxxv, pp. 20 and 49) the Semitic gâmal, camelus bactrianus, is derived from a verb gâmalâ, he compensated, he took revenge; attention is called to the fact that the Greek authors called this animal μνησάκος and it is stated that "die wesentliche Eigenschaft des Kamels Rachsucht ist." For Gothic ulbandus=*Kamel*, LAGARDE (ibid., 221) says: "die Gothische Form is anerkanntermassen=ἐλεφαντ-, bedeutet aber nicht den Elephanten, sondern das Kamel und zwar nicht bloss bei den Gothen, sondern auch bei den

Niedersachsen, so gewiss die Herrn von Kröcher als Besitzer von Olvenstedt ein Kamel im Schilde führen." There may have been in the mind of our Teutonic forefathers some confusion in terms.—The German *Kamin* is from the It. *caminata*, this from Lat. *caminus*, which, again, is derived from Greek *καμινος* (R. *καίειν*, to burn).—If the authors of our two dictionaries would consult LAG. 'Arm.,' §1089, they would find that Greek *καμα'ρα*, whence *Kammer*, chamber, is an Êrânian loan-word, a "fact of great importance for the history of architecture."—Under *Kampfer* it would be better to omit the last words "oder von dem Hebr. kôpher, Pech, Harz"; SKEAT's treatment is more satisfactory.—All the modern words, as Engl. cane, cannon, canon, canal, Germ. *Kanel*, etc., go back through Lat.-Greek-Phoenician to the non-Semitic (Akkadian) gi, gin 'reed.' From this Akkadian word was borrowed the Assyrian qanû, Hebr.-Phön. qanêh, Greek *κα'ννα*=Latin *canna*, etc.—Why has KL. omitted *Kapital* or *Kapitäl*,

from Lat. capitellum; cf. It. capitello, Engl. capital, the head of a column, pilaster; and *Kapital*, plur. *Kapitalien* from Late-Latin capitale=money?—Very deficient are the articles *Kapores* and *Koffer* (SKEAT, s. v. coffer, is not more satisfactory). *Kappores* is a special term in Hebrew, denoting the ritual performance among the Jews on the day preceding that of the great atonement; this rite consists in killing a cock or a chicken, pronouncing at the same time a prayer that the fowl may suffer for man as an expiatory victim, a kappârâh, what otherwise he would have to suffer for the sins committed during the past year; whence arose the phrase 'kappores gehen'=to be destroyed, to be killed; instead of the fowl, money was sometimes offered. In the Pentateuch the kaphoreth was the ark of the covenant, and upon its lid the expiatory blood was sprinkled by the high-priest on the great day of the atonement. From the same word, meaning a chest, an ark, is derived the French coffre, whence Germ. *Koffer* and

Engl. coffer; the noun kaphoreth is derived from the verb kaphár, he covered. (see also LAGARDE, 'Nominal formation,' l. c., p. 237 and 231.)—On *Karat* let KLUGE read LAG., 'Abh.,' 32, l. 31; SKEAT, s. v. carat: *Zeitschrift für Völkerpsychologie* xiii, 240; S. FRAENKEL, 'Aramäische Lehnwörter im Arabischen,' pp. 200-1.—I miss the word *Karnies*=Engl. cornice=Fr. corniche, It. cornice, Lat. coronis, Greek κορώνη a wreath.—KL. has *Kardätsche*, but why not *Kartätsche*? from It. cartoccio, Fr. cartouche (cf. Engl. cartouche, cartridge), from It. carta=Lat. charta, paper, from Greek χάρτης; from the same has been borrowed the German *Karte*, Eng. card.—Why have we not *Kassierer*, Engl. cashier, Fr. caissier, from the Arabic ḥazna, treasure? Cf. magazin.—The paragraph *Kastanie* is taken from SKEAT, s. v. chestnut; the usual derivation of καβτανέα from the city Καβτανα, is but a popular etymology.—LAG. in an article on *Kastanie* (*Götting. Gelehrt. Nachr.*, 1889, 299-307.= 'Mittheilungen' (iii,

206-214; see also LAG. 'Arm.,' § 1115) shows that Greek *καστανέα* is a word borrowed from the Armenian *kaskeni*=chestnut-tree, and this is from *kask*=chestnut; *Kask* is an Armenian word=*ḫlāḫ*=Avestan *q-'a-s* (LAG., 'Arm.,' §§ 1114 and 1791); from this is derived the noun *kask*, "weil die Kastanie wie in der Provence zur *châtigna* (Mehlbrei), so in Armenien zu einem *Muse* zerrieben, genossen wurde. Armenisches *kask* ist nicht bloss Kastanie, sondern auch geschrotene, reine Gerste und ein Gekösch von Gerste und Weizen, gleich einem *Muse*, einem Breie.' Armenian *kask* (=Persian *kašk*) passed into Arabic as *kišk* (cf. E. W. LANE, '1001 Nights,' ii, 424) =Greek *πιτταρία*=Semitic *ṣarisa* (whence *Hirsen-mus*, *Hirse*; cf. above). Armenian *Kask-eni*=Greek *καστανέα* (for *κασχανέα*, a case of dissimilation)=chestnut-tree; termination *-eni*=Avestan *-aēnya*=Greek *-αρεος*; Latin *castanea vesca*. The result of LAGARDE's investigation is: Die *castanea* (*vesca*) trägt einen éránischen Namen und ist zu

einer Zeit, deren sich die Alten noch entsannen (cf. PLINY, xv, 23) über Lydien nach Griechenland gekommen.—Not better is the article *Kattun*. The word goes back to Arab. qutūn, qutūn, cf. al-qutūn, M.H.G. der alcotton, O.Fr. auqueton (see ALW. SCHULTZ, 'Das höfische Leben,' etc.,² ii, 38-40).—Greek κάττα=Lat. catta, *Katze*=*felis domestica* (MART. xiii, 69) came from Egypt.¹⁰—With reference to *Kerker* KL. should remember that Sicilian-Greek κάρκαρον is from Latin carcer and for cicer, whence *Kicher-erbse*, see LAG., 'Arm.,' §1996; cicer is from the Armenian sisern (pea).—I miss *Klavier*=piano, from Fr. clavier; and and this from Latin clavis.—*Klepper* is a N.H. G. word; according to GRIMM's 'Wörterbuch,' it is used of horses as well as of human beings; such being the case, an etymology from the Hebrew keleb (dog) suggests itself at once.

10. I hope that the fifth edition will have a word on 'Meerkatze,' for the etymology of which KLUGE may refer to the *London Academy* of 1889, Nos. 816, 918 and 919, pp. 322, 341, 373 and 388.

This Hebrew word is used of human beings in a contemptible sense, and from it may have come the noun *Klepper* used of both human beings and horses.—Under *Knaster*, Engl. canaster, it should have been remarked that tobacco is so called from the rush-basket (Sp. canastro, It. canestro, Lat. canistrum, Greek *κάνιστρον*) in which it was originally shipped from South America.—“Knauser (Engl. miser) masc. erst N.H.D. wohl kaum aus M.H.D. knûz keck, verwegen, (gegen Arme) hochfahrend.” (KLUGE). But *Knauser*, Low-Germ. knûser (verb knûsern and knûsen) is of Jewish origin; cf. the Jewish kinûs, k^enûs =the heaping up (of money), from the verb k^enâs, to heap up, to gather, to hoard. At the time when the word was coined, ‘knauser’ and Jewish usurer were to the people synonymous terms, the money-changers and usurers belonging almost exclusively to that nation—so at least the common people thought.—I miss a reference to *der Kneif*, a hedging-bill, a clasp-knife; Du. Knif, a curved knife; cf.

Engl. knife; Fr. canif; in Middle-Germany we say provincially 'der Kneip.'—One of the worst mistakes in the dictionary is the treatment of *Kneipe*. KLUGE says: 'Erst N.H.D., dunkeln Ursprungs'; but continues, 'verwantschaftliche Beziehung zu kneipen [to nip, to pinch] lässt sich nur vermuten, da eine ältere vermittelnde Bedeutung für Kneipe 'Schenke' [tavern] fehlt; ursprünglich war Kneipe eine gemeine Schenke. Steht es in Beziehung zu ndl. (Du.) knijp, 'Enge, Verlegenheit'? eher zu ndl. (Du.) knip 'Vogelfalle, Bordell'?—Another scholar, HERMANN RÖNSCH (*Berliner Philol. Wochenschrift*, 27 Feb. 1886, cols. 259-260), derives it, by way of popular etymology, from the Greek καλύβη, a hut (cf. καλύπτειν); calyba, according to him, became canaba, owing to its similar sound to chalybs (χαλυσ; for the change of *v* to *α* he quotes calix (*Kelch*) from κύλιξ, and for the change of *l* to *n*, he compares Lat. lymphā from Greek νύμφη; cf. also O. WEISE, 'Lehnwörter,' p. 62 rem.2. Let KLUGE study Psalteri-

um memphiticum (LAGARDE), p. 155, where we read: ḥânûtha Syris idem est quod halliška=ḥ λέσχῃ Regn. iv, 23, 11; Ezech. 40, 44, Hebraeis et ἡ ταβέρνα Act. 28, 15 (unde nos Zabern, Engl. tavern effinximus) Graecis; vocabulum ad Armenios migravit (LAG., 'Onomastica,' I, 229; *id.*, 'Arm.,' p. 64, No. 966)=ḵanoûo=ἐργαστήριον (EUSEB. 'Histor.eccles.,' iv, 15, 29). The Syriac noun is derived from a verb ḥanáh, to rest, also=to stay over night; ḥânûthâ is the noun with the article; ḥânêwâ the same without the article; this passed over to the Arabians as ḥânuwat=ḥânuwa, whence Italian and Spanish cánova; from the Syriac ḥânêwâ we have Latin canipa, canapa and canaba (cf. German *Kanape*, Fr. canapé=sophā); from canipa we have the German *Kneipe*; see also LAG. 'Mitth.,' ii, 363 ff.; S. FRAENKEL, l. c., p. 172; LEVY, 'Modern-Hebrew Dictionary,' ii, 60, a; LAGARDE, 'Symmicta,' p. 59. In former days most of the lower taverns were kept in Germany by Jews; such is even now the case in the Eastern part of the Empire and in Poland; and this accounts for the fact that

Kneipe originally denoted a low tavern. Every one acquainted with the history of German student-life, knows that, especially during the sixteenth and seventeenth centuries, such taverns were the chief resorts for students; among these the word *kneifen* for *kneipen* was coined.—Latin corallium is borrowed from the Greek κοράλλιον (Dioscorides)—and coriandrum from Greek κορίαννον, ARISTOPH., 'Equ.,' 676; cf. It. coriandro, coriandolo, Sp. culantro.—With reference to *Kot* observe that we say in German also *die Kate*; for *Kreide*, that the Island of Crete does not contain chalk.—Polish karczma, inn (whence *Kretschem*) is from the Arabic ḥarādj, tribute, through the medium of Turkish khardjamaq, to spend, to consume, khardjama expenses, especially for food and drink at an inn. The German *Kretschmar* or *Kretzmer* is formed from Polish karczmarz, inn-keeper.—KLUGE should have known that Lat.-Greek cūminum, κύμινον (*Kümmel*) is from the Semitic kam-môn; cf., for example, LAG., 'Arm.,' p. 122, § 1780; *id.*, 'Nominal-formation,' p. 89.—We

might have expected a word or two on *Gummi*, Engl. guni, from Lat. gummi or cummi, Greek γύμμι, from Egyptian kamī; or on *Koumis*, Polish kumys, a beverage of milk from Tataric coumiz.—*Kumpst*, KL. says: 'aus M.H.D. kumpost, auch kumpóst, Eingemachtes, besonders Sauerkraut, aus dem Roman. (Ital. composto).' This is not an etymology. There are two words used in German, *Kumpst* or *Kumpóst* and *Kompótt*; the latter is of Indo-Germanic origin (cf. compotere); the former is Semitic. In Aramean we have the verb kēbaš (Hebr. kabáš), borrowed from the Ninivite-Assyrian kabašu (properly to tread down); this passed into Arabic as kábasa, with the meaning of conserving, putting up fruits (cf. Dozy, 'Supplément aux dictionnaires arabes,' ii, 439). From this we may derive the Italian compósta (cf. LEVY'S 'Modern-Hebrew Dictionary,' ii, 290 f.; S. FRAENKEL, l. c., p. 37). The insertion of an *m* before *b* or *p* is not infrequent.¹¹ Arabic kábasa=mariner, tremper

¹¹ Cf. Ἀμβάκων'ι=Hebrew Ḥabbēqûq; ambubaiae (Hor., 'Sat.' α, 2, i) from Syriac ḫbûb; and often in Assyrian; for example imbû they called for ibbû; çumbu for çubbu, etc.

dans le vinaigre, conserver qqch. ; kabs^u=conservation des fruits.—To *Kuppel* let KL. add It. cupola, from Late-Latin cupula=fornix rotundus ; this from Latin cupa, Greek κουπήτιον =καμάρα ἢ ἐπὶ τῶν ἀμάξων γινομένη; and this perhaps from the Hebr. qubbâh, a tent, a chamber ("Numbers," xxv, 8); cf. Arab. qubbātun tentroof, vault, tabernaculum ; κουπήτιον is mentioned in HESYCH., ii, p. 525, No. 3834 (edit. MORITZ SCHMIDT); also compare al-qubbu=Alkoven.—Greek γλυκὺ ῥιζα became in Latin liquiritia, after the analogy of liquere, whence Lakritze.—Laterne for Lanterne, cf. M.H.G. *lantërne* from Fr. lanterne, from Lat. lanterna, which is borrowed from Greek λαμπτήρ.—*Lecken*(2)=to kick, to beat, is compared by Professor PAUL HAUPT with Engl. to lick some one (to thrash one).¹²—KL.

¹² Also written lücken, for example 'wider den Stachel lücken,' Acts ix, 5 'Es wird dir schwer werden, wider den Stachel zu lücken'=it is hard for thee to kick against the pricks. It is the Greek λαγῆ, λαγ-δην and λακ-τίζειν, to kick with the foot. Curtius, 'Grundzüge,'⁵ No. 534 has to be corrected accordingly. SKEAT does not mention to lick=to kick.

might have mentioned *Letter*=*Emporkirche* =gallery in a church, from Late-Lat. *lectorium*, and *Lettner*=reading-desk in a church, pulpit, from Late-Lat. *lectionarium*.—An etymological note on *Lilie*, lily will, have to consider now *Götting. Gelehrt. Nachrichten*, 1886, p. 141 ff.=LAG. 'Mitth.' ii, 23. The Latin *lilia* is from the Greek *λειριον*, and this from the Egyptian *ῥηρι* (by dissimilation *ληρι*), from a verb meaning to unfold; cf. Persian *lâlêh*. 'Rose und Lilie: ῥόδον und *λειριον* stammen nicht—wie V. Hehn 4 202 meint—von Central-Asien, sondern die eine von Persien, die andere von Egypten, wenigstens die uns aus Egypten zugekommene weisse Lilie.—For *Losen* compare the noun *der Loser*=Ohr des Wildes.

To the article '*Malve*' let KL. add that *malva* is borrowed from the Greek *μαλᾶχη* (cf. LOTTNER, KZ., vii, 164); some have derived the Greek form from the Hebrew *malluah*, for example, BENFEY, O. SCHRADER, etc., but see L. FLEISCHER'S remarks in LEVY'S 'Modern Hebrew Dictionary,' ii, 568, a, and

LÆW, 'Aram. Pflanzennamen,' §§ 190, 308.—*Mampfen*=to stutter, seems to me to be of an onomatopoeitic origin.—Why have we not a word on *Mammon*, which has become naturalized on German soil? See *Götting. Gelehrt. Anz.*, 1884, 278 f.=LAGARDE, 'Mitteilungen,' i, 229; also LAG., 'Nominal-formation,' p. 185; E. KAUTZSCH, 'Aramäische Grammatik,' pp. 10 and 173; DUVAL in the *Revue des études juives* (1883) 143. And C. BEZOLD, London *Academy* (1888), p. 416.=*Mandel* (2) <Greek ἀμυγδαλή which became in Latin amygdala. Later on this was changed into amandola, based on a popular analogy to mandere, to chew; for Engl. almond compare Sp. almendra.—The Latin massa (PLAUT. 'mil. glor.' 1065) whence German *Masse*, is not a genuine Latin word; it stands for maza and this from the Greek μαζα dough (from μαρτεῖν to knead dough).—I miss *merzen*, *ausmerzen* to reject, to remove; cf. *das Merzschaf*; and *Metall*, another thoroughly Germanized word <Greek μέταλλον; this, according to many scholars, from a Semitic verb māṭala to

forge; see, for example, *Bezz. Beitr.*, ii, 535; O. SCHRADER, 'Sprachvergleichung und Urgeschichte' 2 222-3; others derive it from the Greek μεταλλᾶν, to seek, to dig for something, for example, L. FLEISCHER in LEVY, l. c., ii, 309, b. But μεταλλάω means only to seek, to look for; see also Kvičala in *Berichte der histor.-philologischen Klasse der Wiener Academie*, 1879, p. 89; A. FICK and A. MÜLLER in *Bezz. Beitr.* i, 203 and 335; *ib*; ix, 134; BÜCHSENSCHÜTZ in *Zeitschrift für das Gymnasialwesen*, 1875, p. 248.—To find the real etymology of *Meute* (1) and (2), the user of KLUGE'S 'etymological' dictionary is compelled to consult such books as BRACHET, 'Dictionnaire étymologique de la langue française', p. 352.—*Miene*, we are simply told, 'erst N.H.D. aus frz. mine.' That does not help us. German *Miene* and Engl. mien are from the French mine < It. mina < Lat. mina = mena (features); *Miene machen* = to threaten, from Latin mina, minare, and *Minc*, a mine, should also be mentioned.—Speaking of *Milz*, Engl. milt, KL. says: 'diese Bezeichnung der 'Milz' ist

spezifisch germanisch.' Let him seek better information in LAG., 'Arm.,' p. 98, §1412, where Armenian malz occurs=German *Milz*.—For *Maurus*: Μαῦρος=μελάς, *Mohr*, see Du CANGE, s. v.—For *Mutter*, cf. also *Essigmutter* from Du. Moder=Bodensatz, sediments, grounds, with *t* for *d*.¹³

The Greek νάρδος whence Latin nardus and German *Narde* goes back to Hebrew nēred and this to Skt. nalada. Cf. for example, I. LOEW, 'Aramäische Pflanzennamen,' §316; *Götting. Gelehrt. Nachr.*, 1886, 145 ff.=LAG., 'Mittheilungen,' ii, 25 ff.

Oase has become a good German word, from Greek ὄασις (STRABO) or ὄασις (ULP., 'Dig.'), which according to some is the Coptic ouahé, and according to others the Arabic

13. The French aumuce, Spanish almutsa (English amice, *American Jour. of Philol.* x, 221) point to an Arabic origin of the word *Mütze*. SKEAT's etymology is very improbable. If FATHER LAMMENS, in his 'Remarques sur les mots français dérivés de l'arabe,' Beyrouth 1890, has not treated aumuce, I hope that Professor LAGARDE or some other Semitist will favor us with a discussion of aumuce—Mütze.

gadi, a valley, a plain.¹⁴—For *Oel* and *Olive* KLUGE should have noticed that Latin *oleum* was formed from Greek *ἐλαιον* on the analogy of Lat. *olere*, to emit a smell, to smell of anything. On 'oil, olive, and olive tree' see *Götting. Gelehrt. Nachr.*, 1889, 307 ff.=LAG., 'Mitth.', iii, 21 ff.; the 'home of the olive tree is Armenia. Oil in Armenian is *ıvλ* or *evλ*; modern Armenian *ελ*, which in its pronunciation seems to be older than the written *evλ*, *ıvλ* (cf. LAG., 'Arm.', § 207); *ıvλ*, *evλ* and *ελ* are connected with *ἐλαιον*, which cannot be explained as grown on Greek soil, as an original Greek word (G. CURTIUS, 'Grundzüge' 5, 359 is entirely in the wrong with reference to this point). The Gothic and Litho-Slavic forms have no connection with, nor relationship to Greek *ἐλαιον*, because there were no olive trees in those countries. The Greek *ἐλαιον* is borrowed from the Armenian:

'Der Oelbaum stammt von der Südküste Klein-Asiens, ebenfalls aus éranischem Ge-

¹⁴. This latter derivation, according to Professor LAGARDE, is "sicher falsch."

bierte, ist von da den Griechen (als *ἐλαίον*) von Stammverwandten der Armenier zugeführt worden. Die Kultur des Oelbaumes ist nach Fenestella in Italien nicht älter als das siebente Jahrhundert vor Christo. Zum Schlusse, says Lagarde, mache ich aufmerksam, dass die bei den Israeliten und Juden umlaufende Fluthsage den Oelbaum nach Armenien setzt, da die aus der gestrandeten Arche Noe's ausgesandte Taube doch wol das berühmte Oelbaumblatt aus keiner andern Landschaft als Arârât (H. Kiepert's *Ἀλαρόδοι*) geholt hat.'

Packe dich! after the Lat. *apage* < Greek *ἄπαγε*.—For a better etymology of *palma* let KL. read BLAU's article in ZDMG, xxv, 542 rem. 1, and O. WEISE, 'Lehnwörter,' p. 136 rm. 2.—The users of our 'etymological' dictionary must think that Lat. *panther*, *panthera* is "die letzte Quelle" for the word *panther*; SKEAT, s.v., says: 'Origin unknown.' *Panther* is from the Skt. *paṇḍârîka*; this would be on Greek soil *πυνδηρική*. The *panther* being a wild animal (*ῥῆρ*), the *-δηρ-* was changed into *-ρηρ-* and the termination *-ική*, so rare in early Greek, dropped; this give *πύνρηρ*; *πυν-*, however, gave no sense, while *παν-* was

a well-known form; thus $\pi\acute{\upsilon}v\varSigma\eta\rho$ was changed into $\pi\acute{\alpha}v\varSigma\eta\rho$ which, also gave rise to the M.H.G. *pan-tier*, a secondary popular etymology.¹⁵—Under *Panzer* reference should be made to Latin *pantex*, the paunch, the bowels, whence It. *pancia*.—*Pap̃̃er*, KL. says, is from the Lat.-Greek *papyrus* - $\pi\acute{\alpha}\piυρος$. But the latter is not a Greek word. See *Götting. gelehrt. Anz.* (15 April, 1887), p. 311-312.=LAG. 'Mittheilungen,' ii, 260-261, where the author says:

Konnten gewisse Salzfische und gewisse Turbanbinden Bûrische heissen, weil sie aus Bûra (bei Damiette in Egypten) stammten, so konnte auch das aus den Röhren des bei Bûra gelegenen Menzale-sees gefertigte Schreibstoff als (Koptisch) Pa-bour (das Bûrische) bezeichnet werden. Bura, near Damiette, was a well-known centre for paper-manufacturing. See also LOEW, 'Aram. Pflanzennamen,' § 30.

—Latin *pardalis*, *pardus*, whence German *Par-del*, *parder* (cf. *leopard*) is borrowed from the Greek $\pi\acute{\alpha}ρδαλις$, $\pi\acute{\alpha}ρδος$, which is the Skt.

¹⁵ "Physiologus in all editions for English readers; Jesus Sohn des Parders, bei Eisenmenger 'Entdecktes Judentum.' Paul de Lagarde.

prîdâku, pridakú.—Why does KL. omit *Patsche patschen*, *patscheln* and *patsch*? (1) Handschlag, from Fr. battre, schlagen; (2) breit auftretender Fuss; aufspreitzende Flüssigkeit, in die man tritt, aus Fr. patte, Pfote. The etymologies of battre and patte are given by BRACHET, l. c.—If *Pauke* goes back to Latin būcina, it should be remembered that the latter is a contraction from bovi-cina (from boven+canere), whence Greek βυβάνη; cf. also Engl. bugle; there should be a cross-reference to *Posaune*.—Latin poena, whence *Pein*, is borrowed from the Greek ποινή; cf., for example, O. WEISE, 'Lehnwörter,' p. 545; and pelicanus (*Pelikan*) is from the Greek πελεκάνος and this, according to WEISE, *ib.*, p. 110, from an Egyptian source, as the bird's home is Egypt.—For *Pelz* cf. also *pelzen*. M.H.G. *belzen*=in die Rinde pfpfen, from Fr. pel, peau<Lat. pellis.—*Petschaft* and *Pitschieren* (for *Petschieren* after the analogy of *Pitsch*) are from the Hebrew pittuḥim *Gött. Gelehrt. Nachr.*, 1882, 402; LAG., 'Nominal-formation,' p. 85); and Lat. piper

(whence *Pfeffer*) is borrowed from the Greek πέπερι; this from Skt. pipala: cf. also the Arabic babary. LOEW, 'Pflanzennamen,' §§ 259 and 316.—Under *Pflaume* from Lat. prūnum, Greek προῦνον and προῦμνιν notice the dialectical form *Prumme*.—German *Plage* cannot be etymologically explained from Lat. plaga, unless we know that this is borrowed from the Greek πλῆγῃ a blow, a stroke, from the verb πλήττειν, to strike.—French plan, whence German *der Plan*, goes back to Latin planum. *Plan* being given, we expect a word on *die Plane*: coarse linen (*grob-leinenes Tuch*) cf. *Planwagen*, from the plural of *Die Blahe*=M.H.G. *blahe*; *grobe Packlein wand*, coarse pack-cloth; cf. the provincial *Blähe*=curtain.—*Platz* (2) M. 'Dünnere Kuchen,' M.H.D., nur im md. platzbecke=Fladenbäcker, ob zu platt? oder aus poln. placek 'flacher' Kuchen (KLUGE). But why not from the Latin placenta, with a leaning towards *Platz* (1)=square; placenta, again, is borrowed from the Greek πλακοῦς, a flat cake, after the analogy of 'placere,' to please, to

satisfy.—*Plüsch*, 'M. erst N.H.D. nach gleichbedeutend. fr. peluche (it. peluzzo),' so KLUGE; but where is the etymology.? Fr. peluche from It. peluccio, this from Lat. piluccius, a derivative of pilum; the change of *i* into *e* is regular for atonic syllables.—Under *Posse*=*Zierrat* (ornament) reference should be made to bosseln (2); *Bosse*, *bossieren* (Fr. bosseler) cf. M.H.G. *bôzen* to strike, and Amboss (anebôz). "Dazu," says KLUGE, "Engl. bosh, Schein, Anschein"? Engl. bosh, oh bosh., is from the Turkish bosh, idle, vain, and was brought to England by the English soldiers during the Crimean war (MIKLOSICH, l. c.).—Why does KL. omit *Potz* (in imprecations) for *botz*=*Bocks*, cf. M.H.G. *helleboc*=devil; *Potztausend*, cf. βόμβαρξ; while *Potzteufel*=Gottes-teufel (cf. corbleu=corps de dieu; sangbleu=sang de dieu).—An 'etymological' dictionary should at least state that *prophezeien* (M.H.G. *prophezie*, *prophetie*) has its 'letzte Quelle' in Greek προφητεία (this from προφητης, the noun to προφάναι to say before-hand, to foretell, originally to pro-

nounce.—Could not *Pumpe* have some connection with Greek πομπός a (water-) conductor, an instrument by which the water is sent up to the surface (from Greek πέμπειν to send)? —*Putzen* (verb) from the late M.H.G. *butzen* 'to decorate' (so KLUGE); but why not, for the sake of etymology, add that *putzen* is derived from the noun *Putz*, which is borrowed from the Latin *putus*, clear, bright? An entirely different word is *Butze*, *Butz*, (M.H.G. *butze*) *Polter*—and *Klopfgeist*, a ghost; then also a disagreeable object, from M.H.G. *biezen*, to strike, to beat.—Speaking of the etymology of *Quitte*, Engl. quince, from the Lat. *cotōnea*, KLUGE says: 'der Zusammenhang dieses Lat. *cotōnea*, (Nebenform *cottanum*) mit gr. *κοδώνεα* ist unklar. But there is a Cyprian form *κοδώνεα*=*μῆλα* *κοδώνια*=*σῦκα χειμερινά*' which answers to the Lat. *cotonea*; the change from *d* to *t* being not so rare. see Also LOEW, 'Aram. Pflanzennamen,' §§ 103 and 279. The Greek is from the Semitic.

Why not refer under *Rahmen* to Latin *ra-*

mus, a branch, a twig?—For *Rain* bear in mind *Rain-farn*, changed from M.H.G. *Rainevane*=*Grenzfahne*, ein Doldengewächs.—There are two German words *Rang* (1) in ‘den Rang ablaufen,’ from *ringen*, for original *Rank*, still found in the seventeenth century; later on *Rank* was no longer understood etymologically and changed to *Rang* after the analogy of *Rang* (2)=*Reihe*=row.—If I am not mistaken, there is a M.H.G. *ranz*=fight, dispute, whence the N.H.G. *an-ranzen*; this *ranz* may be connected with the M.H.G. verb *rensen*=*ransen* or *ranzen*=to stretch out one’s limbs, to behave in a boorish, impudent manner (sich zuchtlos benehmen).—*Rappuse*. KL. should study in *Götting. Gelehrt. Anz.*, 1885, p. 59=LAG., ‘Mitth.,’ iii (toward the end), where we read:

Rappuse stammt nicht von dem aus irgend einer Kinderschule aufgelesenen Zeitworte: weg-rapsen (wie das Register zur Revidirten Lutherbibel, 1883, uns weis macht) sondern ist das Französische—von Fr. Diez nicht gedeutete—grabuge; grabuge war noch 1839 ein beliebtes Kartenspiel.

KL. might have inserted *Rate* (F.) from Fr. rate, Latin *rata* (pars) a fixed share, portion; cf. Engl. rate.—For *Rauschgelb* see LAG., 'Arm.,' § 757 and 'Semitica,' i, 64.—*Reis* (1) goes back to Skt. *vrihi* and Old-Persian *brīzi*; see LAG., 'Arm.,' § 431, and LOEW, 'Aram. Pflanzennamen,' § 306.—A good German word = citizen by this time—though not yet recognised by KL.—is das *Revier* from O. Fr. *rivière* (bank of a river), Sp. *ribera*, from Late-Lat. **riparia* (a derivative of *ripa*, bank, shore); *Revier* became a neuter in German, after das *Ufer*.—For *Rhabarber* compare Greek *ῥαβάρβαραν*, and study LAG., 'Abh.,' p. 82, No. 213.—I should like to see the following paragraph in the fifth edition: *Ried* (n.) (1) *ausgerodeter Boden*, M.H.D. *riet* (riedes), A.H.D. *riot*, neben echt M.H.D. *riute*, A.H.D. *riuti* = *Riet* oder *Reut*, von M.H.D. *riuten*, *reuten*; cf. *Beckenried*, *Schussenried*, *Winkelried*; *Baireuth*, etc.; und *roden*, sowie die Städtenamen: *Rodheim*, *Romrod*, *Wernigërode*; *Roth* und *Neuroth*, etc. (2) Low-German for *Riet*, q. v.—There is in German another word

Riemen='an oar' from the Latin *remus*, and this from Greek ῥομφαία.—*Ries*, from Late-Latin and Italian *risma*, may go back to Latin *rismus*, from the Greek (ἄ)ρισμα.—The article *Rose* does not give an etymology of the word; everybody knows that the German is from the Lat. *rosa*; 'rosa ist den Griechen abgeborgtes ῥοδέα mit assibilierung, wie Clausus statt Claudius, Ital. orzo=orge (=hordeum)' POTT in KZ, 26, 140. Greek ῥόδον (Archil. frgm 29)=*Fródōn*=Aeolian βρόδον is the Armenian. vard, whence Modern Persian gul, and Aramean vardâh; Coptic vert, ourt. (ABEL, 'Koptische Untersuchungen,' i, 208); see also, *Zeitschr. der deutsch. morgenl. Gesellsch.*, vii, 118 ff., and xiii, 390; KZ, x, 490, and xxiii, 37; LAG., 'Arm.,' p. 143, § 2106 and *idem.*, 'Abh.,' 75,6, and see s.v. *Lilie*; LOEW, 'Aram. Pflanzennamen,' § 88; O. WEISE, *Lehnwörter*, p. 21, *bel*; SPIEGEL in KUHN and SCHLEICHER'S *Beiträgen*, i, 317 derived it from the Skt. vṛidh, to grow.

'Salamander (M.) aus M.H.D. salamander. M.—Fr. salamandra; der Ursprung der stu-

dentischen Salamander, der erst in die 30er oder 40er Jahre unseres Jahrhunderts fällt, ist sehr umstritten.'

So KLUGE, but this is, to say the least, very confusing. The fifth edition, let us hope, will change it into something like the following: *Salamander* (M.) (1) a lizard, from Fr. *salamandre* < Lat. *salamandra* < Greek *σαλαμάνδρα* < Arab. *samandar* < Persian *samandar-dur-dal-dul*; from Persian *samand*=red as fire; (2) in *Salamander reiben*, an expression first heard toward 1840 at the University of Bonn. *Salamander reiben* originally means 'to drink one another's health.' Every German student knows how fond our *commilitones* were and still are of using foreign words for greeting, etc. One of the commonest is the Arabic *salâm* (*âlaika*), health (to thee). I believe that the origin of the *Salamander reiben* is the following: *Salamander* stands for *Salâm ein-ander zutrinken*; this was contracted after the analogy of the name of the lizard, into *Salam (ein) ander zutrinken*, as is the case in many other expressions; for example, *Salmiac* for

sal-ammoniac, bos'n for boatswain, to'gal'nts'ls =topgallantsails and cf. WM. D. WHITNEY, 'Language and the study of language,' p. 72f., etc. The original meaning was soon lost sight of, and, as the ceremony before drinking one another's salâm consisted in gently rubbing the glass of beer over the surface of the table, the expression arose *einen Salamander reiben*.—The Latin salmo, whence German *Salmo*, is of Celtic origin=salmo, according to O. WEISE, 'Lehnwörter,' p. 13.—The Greek form whence comes Latin sarda and German *Sarder*, is not *σαρδιον* but *σαρπη*.—KL. might have mentioned *Schabracke* (F.) from the Tataric *éaparak* (a cover), a word much better known than *Pekesche*, etc.,—or *Schablone* (from Middle-Du. *schampelion*, *exemplar*, pattern) < Fr. champion (cf. Engl. champion); Late-Latin campio, one who engages in any contest, also standard weight (*Muster-Gewicht*), from Lat. campus.—*Schach* should refer to 'matt' for *Schach-matt*=Engl. checkmate=Fr. échec et mat.—*Schachern* being given, we should expect also *schächten*, a Modern-Jewish word, from Hebrew schahât

to butcher, to slaughter.—*Schafott*, KL. says, (N.) erst N.H.D., mit (oder vermittelt?) ndl. schavot aus frz. échafaut, älter chafaut. But where is the etymology of the word? *Schafott* is from Fr. échafaut (O. Fr. chafaut) < It. catafalco (cf. German *Katafalk*) < Old-Sp. catar to look (from Lat. captare) and It. palco=balcony (from O.H.G. *dër palcho*=Balken, the beam, rafter), also see BRACHET, l. c., p. 192.—Greek *σκιπτρον* (I. *Schaft*) should have a cross-reference to *Zepter*, and *Zepter* to *Schaft*; so also *Psalter* and *Salter*, etc.—The Lat. calamus, whence *Schalmei*, is borrowed from the Greek *καλαμος*, a reed; a good rational etymology of the word is given by BRACHET, l. c., on p. 192, s.v. échalotte.—The French chancre, whence Germ. *Schanker* is from the Latin cancer, an ulcer.—*Schanier* and *Scharnier* (N.) has become a good German word; from Fr. charnière < Lat. cardinaria; this from cardo, cardinis, a hinge.—*Schielen* KLUGE refers to *schel*; correct it into *scheel*, q.v., and observe that *scheel-sichtig* is from *scheel sehen* and *scheelsüchtig* from *Scheel-sucht*.—

The M.H.G. *slûr*, mentioned under *Schlaraffe*, is to be connected with Engl. to slur, Germ. *schlüren*, *schlören*, *schlürren*, etc., to do something negligently or slovenly.—*Schlipfrig*—*schlüpfrig* (so KLUGE); but is not *schlüpfrig* from M.H.G. *slüpfen* < *sliefen*, while *schlipfrig* is the O.H.G. *sliph*=*schlipf*, abrutschen < *schleifen*, M.H.G. *slifen*?—*Schoppen* is borrowed from the Latin scyphus and this from the Greek κύφος (which is the same as κύδος, Lat. cūpa); cf. O. WEISE, 'Lehnwörter,' p. 8.—Latin scōla, whence *Schule*, should be referred to Greek σχολή and Lat. scutula, scutella, whence *Schüssel*, to Greek σκυτάλη.—Between *Schütz* and *Schwach* I would insert *Schwabe*=*Mehlkäfer*, M.H.D. *swarbe*, von *swirben*=*sich wirbelnd bewegen*; and after *schwarz* a note on *Schwarzkunst* (F.) Engl. necromancy. Greek νεκρομαντεία became through a misunderstanding on the part of the Late-Latin translators nigromantia, assimilating it to Lat. niger, black, dark; nigromantia translated into German gave *Schwarzkunst*.—*Schwein* should mention *Schweinigel*, whose

second component part appears to be=*nickel* (a small horse, a pony, then also an insignificant, contemptible fellow); cf. Du. *negge* and Engl. *nag*.—*Seide* should refer to Engl. *satin*; —The Latin *Sapo*, *Seife*, is the Greek *σάπων* and Fr. *céleri*, whence *Sellerie*, is from the Italian *seleri*, which, according to BRACHET, is 'une forme piémontaise.'—*Sittich* from Lat. *psittacus*, Greek *ψιττακος*, goes back to the Armenian *տրշակ*; cf. LAG. 'Arm.,' §868.—Under *Skizze* mention might be made of Eng. *sketch*, and Fr. *esquisse*; all go back to Greek *σχέδιω*.—*Smaragd*: *gelehrtes Wort nach lat. smaragdus* (so KLUGE); that is no etymology. Lat. *smaragdus* is from the Greek *σμάραγδος*=*μάραγδος* and this from the Skt. *marakata*, which also passed into Hebrew as *bârēqēth*, with assimilation to *bârāq*, it shines, it flickers; cf. LAG. 'Arm.,' §785-6. BEZZ. *Beitr.*, vii, 171; KZ. xxx, 85 and 440f.—For *Socke* let KL. read O. WEISE, 'Lehnwörter,' p. 20 and rm. i.—I miss the word *Soda* from the Lat. *solida*: firm, compact (aus der festen Asche von Strandpflanzen gewonnen); and

Spalier from Fr. *espalier* < It. *spalla* < Lat. *spatula*, a diminutive of Lat. *spatha*, which is borrowed from the Greek (σπάθη); see also *Spaten*.—In studying *Spargel*, bear in mind that Lat. *asparagus* is borrowed from the Greek (ἀσπάραγος), and this from the Zend *sparegha*; cf. Lith. *spurges* and also Engl. *asparagus*.—*Spelunke* (F.) might have been quoted; from Lat. *spelunca*, which is borrowed from the Greek σπηλυνή, a grotto, a cave.—Under *Spiegel* reference should be made to Fr. *espiègle*, roguish, explaining the name *Eulenspiegel*.—*Stoff*, KLUGE says, (M.) erst nhd. mit ndl. *stof* und Engl. *stuff*; aus dem Roman., vgl. frz. *étoffe*; ital. *stoffa* (F.); deren Ursprung unaufgeklärt ist. BRACHET, l. c., p. 220 says: Fr. *étoffe* < O. Fr. *estoffe* and It. *stoffa*, from Germ. *stoff*; while SKEAT, s. v. *stuff*, derives all the modern forms from Lat. *stupa*, *stuppa*, the coarse part of flax; he forgets, however, to add that this Latin word is borrowed from the Greek στύπη=στύτιπη, as does also KLUGE, s. v. *Stöpfel* (see O. WEISE, 'Lehnwörter,' p. 26, above). In Arab-

ic we have a noun *çaub*, *çôb*=dress, clothing; Semitic *ç* being transliterated in the European languages by *st*, as I have shown above s. v. Alabaster, an Arabic origin of this word (*stoffa* < *çôb*) would not be very strange. I will add here that Professor LAGARDE doubts this etymology, and I hope that soon another and better one will be proposed.—For *straucheln* cf. Engl. to struggle.

Tappe I would take to be an onomatopoetic word, just as *mampfen*, q. v. above.—*Teppich* is 'traced' back as far as Lat. *tapetum*! Lat. *tapetum* is from the Greek *τάπηξ*, *τάπηξ(ο)*, a carpet, a rug, a woven piece of cloth; from a verb, found in modern Êránian as *tab*: to spin, to weave (cf. New Persian *tâftah*, *tâftik* and *toftik*, TOMASCHEK, 'Studien,' ii, 142). 'Indessen,' says O. SCHRADER KZ, xxx, 484, No. 39, 'wäre es wol möglich, dass in *τάπηξ* ein schon homerisches Lehnwort aus iranischem Kulturkreis vorliegt.' Also cf. O. SCHRADER, 'Sprachvergleichung und Urgeschichte,' 477. — *Thran*: train-oil may perhaps be the M.H. G. *trahen*, contracted into *trân* (=drops).

—Fr. *trousse*, whence Germ. *Tross*, is from the Late-Lat. *trossa*, a noun to the verb *trossare*, to pack, which is connected with Lat. *torquere*.—We have in German not only *der Trupp*, but also *die Truppe* from Fr. *la troupe* and this from Lat. *turba*.—The Lat. *turris*, whence *Turm*, is, again, borrowed from the Greek *τὺρρις* = *τὺρρετις*.—For *οἶνος* = *vinum* = *Wein* (wine) see, e.g., LAG., 'Arm.,' p. 35, No. 484 and LAG. 'Mittheilungen,' ii, 356 and 356; *idem* in 'Nominal-formation,' p. 104, rem. 2; KZ, xxiii, 82 and xxiv, 233; BEZZ. *Beitr.*, i, 294 and FLECKEISENS *Neue Jahrbücher*, 1888, p. 264.

For *Zelter* compare the Span. *Zelt* = *Passgang*.¹⁶—The Arabic noun for *Ziffer* is *çifr*, pl. *açfâr*.—The Greek *κίτταρον*, whence *Zimmet*, is from the Semitic, and was imported from Phœnicia.—*Zither*, Greek *κίθαρα* goes back to the Persian *ciar* (four) + *tar* (side).—For *Zitrone*, whose origin according to KLUGE is unknown, compare LAGARDE, 'Semitica,' i, 56 (*Götting. Gelchrt. Abhandl.*, vol. xxxiii, 1878):

¹⁶ See also Professor H. WOOD in *American Journ. of Philol.* x, 221.

‘Citron war wol ein Missverständniss des aus italienischem citrolo rücklatinisierten citrullus, des mittelalterlichen Namens der Arbuse oder Wassermelone.’

The Modern-Arabic name for *Zitrone* is *laimûn* or *limûn*, whence our Engl. lemon.

In conclusion, I would again cheerfully acknowledge the great merits of KLUGE'S work in the field of Teutonic etymology and phonetics. It has been said with great justice: "Etymology is both the most important and the most difficult member of the sciences which cluster around the study of language." The absence of references to etymological literature has been noted as a serious defect in C. H. BALG'S book, 'A Comparative Glossary of the Gothic Language'; the same criticism applies still more forcibly to KLUGE'S dictionary. Let him read the last paragraph on p. 101 of the *American Journal of Philology*, xi. The influence of Modern-Hebrew on the German language has by no means yet been fully recognized; it would be

a valuable and useful work, if some Teutonic scholar of Jewish extraction were to examine the word-stock of the German language from the point of view of Modern-Hebrew.

CORRECTIONS.

- Page 7, l. 17 read Göttingen.
 8, " 5 " ἀυφορένς.
 12, " 18 " mahzân.
 14, note 4, " ἄλ-ς.
 21, l. 20 " torsus.
 22, " 9 " ἔβερως.
 28, " 24 " αὐτοῦράτωρ.
 32, " 13 " Παρίους.
 34, " 17 " Talmudic-rabbin.
 35, " 16 " μηρθόκακος.
 39, " 5 " ἀλ-αυ.
 42, " 19 " (χάλυψ)
 43, " 8 " ḵanoûs.
 50, " 4 " Μαῦρος.
 50, note, l. 1 read amuce.
 53, l. 8 read Götting. Gelehrt.
 55, " 23 " πλακῶν.
 64, " 4 " Schlipfrig=schlüpfriß.

On the etymology of the word "God" see also London *Academy*, Nos. 892, 893 and 894; June 8, 15 and 22, 1889; pp. 397, 413 and 432.

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